Modern science, and more particularly the observations made by the telescope, and the recent disclosures of long geological epochs, have widened on every side, above and below, behind and before, our idea of the universe ; and man is magnified in the magnifying of his conceptions. But by so much as the mental exceeds the material, and the spiritual the sensible, do the discoveries of Divine revelation transcend all the discoveries of natural science, when the former disclose ten thousand times ten thousand and thousands of thousands of angels and ministering spirits. The one class of discoveries tends to enlarge our conception of the universe more than even the other; for if the mind is enlarged in the enlarged contemplation of the physical, how much more must it be elevated by the contemplation of the moral and the spiritual ? And is there no point at which the two sets of discoveries meet ?

In our own frame, we see the intimate connexion between the mental and the material. Around us we see the relation of harmonious nature to living intelligence. There are high points in all inquiry and speculation, at which the sensible seems to land us in the supra-sensible. There are places at which natural science seems to meet with revealed religion,—and as they meet, to speak of intelligences higher than man and higher than nature, but who may exercise an influence on man, and move in nature in accordance with its laws, which are adjusted for them as for us; for them, so as not to interfere with us —and for us, so as not to interfere with them. We argue on a variety of grounds, that the heavenly bodies must be peopled with Kcntient being ;* and if each sun and planet has its isolated inhabitants,

* There are three arguments in behalf of a plurality of worlds. These are commonly confounded. There is, first, the argument from analogy. This argument is not strong, inasmuch as in many of the celestial bodies, the analogy fails,

in respect to the points most essential to the life of a being like man. There in, secondly, the argument *a priori*, or deductive i'rom the character of God. The objection to this i.s, that the instrument is too large to allow man to wield it Doubtless all bodies serve a good end, but are we entitled to way what that end is ? Thirdly, there is the argument from final catiHe; as, for example, from the moouH to light the planets and the inhabitants of them. The three toqether afford a. pretty strong presumption in favour of the heavenly bodies being inhabited, or what HCGIIIS more probable in the cane of Home of them, in prepara-tion for being inhabited. The third is the Htronqtwt, and under this head thi» common plan or homologiee running through all Hpace and time, Heem to point to intelligent beings to contemplate them through all space and time. We may